A COMFORTABLE AND HEAVENLY INQVISITION:

Not made by the vnmercifull Pope, Christs pretended Vicar: but *by our mercifull God, in Christ*, our assured louing father.

Or a Sermon preached at the Fu*nerall*s *of the vertuous and* religious Gentlewoman Mris. NEALE of Homersfield in *Suffolke*.

LONDON,
Printed for NATHANIEL BVTTER. 1618.

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BIBLIOTHECA BODLEIANA

TO

THE RIGHT HONOVRABLE SIR *Edward Coke Knight*, one of his Maiesties Honourable priuy Councellors, *Loue, Mercy, and Peace.*

RIght *Honourable*, this sermon being preached at the funerall of your louing, and religious Sister Mrs. *Neale*, hath beene to me (as most children are to their parents) both cause

of griefe, and cost: but in what manner I think not fitting to publish, let the world imagine it was by the dreadfull blasts of malediction, & ennuity: for βίφος τιφρώσκει σῶμα τὴν δὲ νοῦν λόγος, euill words wound deeper then sharpe swords, & are the cause of much contention: & albeit I can looke for no other but that *perget maledicere, qui nunquam bene loqui didicit*; he will not cease to speake euill who neuer learnt too speake well: yet in the midst of these blustring furies this is my comfort that many wise and learned fa-

thers

thers (out of whoſe wels I haue drawne much for the furniſhing of this little worke) haue in time paſt beene as little beholding to ſuch as now I am; and therefore at length I haue learnt this wiſdome that *vituperari ab illaudato viro laudari eſt*, it is the greateſt praiſe to be diſprayſed of an vnworthy man: ſo that the ſole care I now take for my wandring orphane, is that he may by his trauell atteine that fauour to be receiued to your honours ſeruice, and I ſhall then aſſure my ſelfe that *nec oleum*,

nec operā perdidi, praying from my heart that he may do your honour that good seruice his place requires, to which end I cease not to pray to the Lord God that hee would preserue your honour vnblameable in your soule, and body vntill the day of his appearing.

Your honours humbly at command,

VALENTINE DAY.

GEN. 3. 9. *Where art thou?*

TO speake of all Gods benefits bestowed on our first parents, were to make too large a portall for this so small a building, it shall suffice therefore only to poynt out this one thing: that notwithstanding Gods manifold benefits, they sinned against God, and added this to their sinne that they fled from him, and God added this to his former mercy, that he made this inquisition after them, for he that keepeth *Israell* neither slumbreth nor sleepeth; his eye and his care was o-

uer them in their profoundeſt ſleep: Adam may flie into the land of forgetfulneſſe, fall into the depth of diſpaire, tyre himſelfe in the wayes of wickedneſſe, as a man without ſtrength, become free amongſt the dead and exild from the law of the liuing: (for this was his eſtate) yet doth not God forſake him, but followeth after him drawing him to repentance, to make him an example of mercy to many babes yet vnborne. Of Iudgement therefore & mercy is our ſong; Iudgement in his flight, mercy in his retraight, Iudgement in his hiding of ſinne, mercy in Gods vncouering of it; for man was falen into a ſleepe (not that ſweete ſleepe of the body whereby hee is refreſhed, but that of the ſoule) in ſinne, which makes me quake to thinke of, and that alſo of ſoule, and body in eternall deſtruction

ſtruction (which you cannot but tremble to heare of) had not God in mercy awaked him. O the height and depth of Gods mercy, who although he ſuffereth his children to fall, yet not to lie and die in ſinne, as the wicked world doth: but ſuddenly ſtriketh their harts with repentance not to be repented of, before they be cauteriſed through cuſtome; as we ſee in a cloude of witneſſes, as Dauid who when he had numbred the people his hart *preſently ſmote him, and in Ionas who when hee was fled from God, the windes ſent as a purſuiant to fetch him back, who elſe would haue poſted to hel,* for he was well onward in his iourny hauing run to the hauen, paid his fare, entred the ſhip and ſlept ſecurely in his ſinne. Peter likewiſe thruſt himſelfe into euill company, *for feare of a weake Damſell not only denied*

denied, but with bitternesse forswore his master: but the crowing of the cock and the glance of his masters eye made him goe out and weepe bitterly. And *Adam* likewise receiued no lesse grace, for he had liked, lusted after, tasted the forbidden fruit, done his endeauour to couer himselfe with figg leaues, and his sinne with a silly and slender excuse: but God leaues him not so, but as a good shepheard seeing his lamb fallen into the mouth of the roring lion the Deuill, hasteth to help him, finding him out, vncouering his wounds, and pouring in the oyle of his mercy to heale his wounded soule. Seeing therefore that God makes such hast to call vs; let vs not be slow to answer, but with Samuell *say*; *speake Lord for thy seruant heareth*, let not Gods carefulnesse be a cause of our carlesnesse, nor

nor his watchfullneſſe bringe vs into a ſlumber, looke not to haue the ſonne goe backe or ſtay ſtill expecting our repentance for *the day paſſeth and the night commeth when no man can worke.* The Greekes require earthly wiſdome, and the Iewes a ſigne, but *we preach Chriſt crucified,* & woe to vs if that cannot conuert vs. I hope we looke not with *Dives* to *haue one ſent from the dead.* If any ſuch, I ſay not with Abraham you haue Moſes and the Prophets, but with the Apoſtle, *in theſe laſt dayes God hath ſent his ſonne to call vs to repentance.* Oh how long hath hee called vs to awake out of the ſleep of ſin, aſſuring vs if wee repent our ſalvation is nearer then we thinke, if not our damnation nearer then wee feare. Wee read in the Canticles that our Sauiour ſtandes knocking at his ſpouſe dore while the

the dew had bedewed his lockes; but she would not let him in: at length in her better cogitations she openeth the dore, and hee was gone: teaching vs that if we will not open the dore of our harts by the key of our repentance when hee knocks, the time shall come [illegible] wee shall seeke him, ar[illegible] not be found. Harke h[illegible]

Lamen. 1. 12 lamentable complair[illegible] made on the crosse f[illegible] of our harts. *Haue y[illegible] yee that passe by, beho[illegible] ner you saw misery li[illegible] the day of the visitati[illegible] wrath of God*: as if he sh[illegible] you euer see such a woful [illegible] as one nailed hand and foote [illegible] Crosse, his tender skul pierced with thornes, for the sinnes of others, as mine are? Yf you should see one iustly suffer such grieuous tortures,

you

you cannot but pitty him, but if vniuſtly and yet patiently, and willingly for the loue he beareth to others, not his friends, but enemies; this would ſtay you in your greateſt ſpeede. Wherefore though you be in the full purſuite of your ſinne, behould this my loue with ...ve of faith as you paſſe by and ...mollifie your hardeſt harts. ...i will not regarde it, I call ...l earth to witneſſe againſt ...at this my paſſion the ...e in ſunder on the earth, ...nne loſt his light in the ... wherefore your harts be ...rd then ſtones, and ſenſ... ...nen the heauens, if you will ...ot tremble and forſake your ſinns. Thus doth Chriſt not with teares (as he called the Iewes) but with dropps of bloud ſeeke to mollifie our harts, leaſt as wee came naked into

the dew had bedewed his lockes; but she would not let him in: at length in her better cogitations she openeth the dore, and hee was gone: teaching vs that if we will not open the dore of our harts by the key of our repentance when hee knocks, the time shall come that wee shall seeke him, and hee will not be found. Harke harke what a lamentable complaint our Sauiour made on the crosse for the hardnes of our harts. *Haue yee no regard all yee that passe by, behould and see if euer you saw misery like my misery in the day of the visitation of the fearce wrath of God:* as if he should say did you euer see such a woful spectacle, as one nailed hand and foote to the Crosse, his tender skul pierced with thornes, for the sinnes of others, as mine are? Yf you should see one iustly suffer such grieuous tortures, you

Lamen. 1. 12

you cannot but pitty him, but if vniuſtly and yet patiently, and willingly for the loue he beareth to others, not his friends, but enemies; this would ſtay you in your greateſt ſpeede. Wherefore though you be in the full purſuite of your ſinne, behould this my loue with the eye of faith as you paſſe by and it will mollifie your hardeſt harts. But if you will not regarde it, I call heauen and earth to witneſſe againſt you: for at this my paſſion the ſtones claue in ſunder on the earth, and the ſonne loſt his light in the heauens: wherefore your harts be more hard then ſtones, and ſenſleſſe then the heauens, if you will not tremble and forſake your ſinns. Thus doth Chriſt not with teares (as he called the Iewes) but with dropps of bloud ſeeke to mollifie our harts, leaſt as wee came naked into

into the world so wee should returne naked of the best riches. To day therefore if you will heare his voice harden not your harts to goe astray with the prodigall, and promise your selues quick returne: do not with greeting, quenching, and checking the good spirit lose him by degrees and thinke to finde him on the sudden. for, *When Mary lost Christ but a dayes iourney she was three dates finding of him, and shall we lose him thirty or forty yeares*, and thinke to finde him in the last houre of our death? shall wee be going from a city a whole yeare, or more, and think to returne in a moment? surely this were to delude our selues. Well therefore, saith the good father, hee that promiseth saluation to the repentant, hath not promised repentance when thou wilt: left therefore the sinne of

thy

thy ſoule and the end of thy dayes make too neare a coniunction, and God leaue thee to thy ſelfe, ſo that thou depart with a burthen of ſins vnrepented of; While it is to day heare his voice ſo louingly calling thee, for to morrow thou maiſt ſeeke it with teares, and not obtaine: to day, for this is the acceptable time, greiue not therefore the good ſpirit with *cras*, leaſt your almoſt come to nothing: to day repent, for it is more dangerous to ſleepe with one ſinne, then an hundred Scorpions; for they can but kil the body, this both body and ſoule and caſt into hell fire. To day therfore heare his voice, leaſt to morrow hee ſay to you (as to his diſciples in an other ſence) henceforth ſleepe and take your reſt, for you ſhall be no more called for mee, and then good had it beene for

for vs if we had neuer beene borne. Thus haue I (as loude as I could) sounded Gods trumpet in your eares, to awake you out of the dead sleepe of sinne, let him therefore that hath an eare, heare God calling vnto him *where art thou.*

Hæc est vox interrogantis, increpantis, et commiserantis first by way of interrogation: looke how a louing father dwelling in a wood inhabited with beasts, if he misse his sonne, searcheth euery pitt, calling with a shrill voice, fearing least some noughty beast hath deuoured him: by which voice his childe (who was fallen into a sleepe) is awaked; euen so (me thinkes) I see with the eye of faith God calling man who was fallen into a dangerous sleepe in the wildernes of sin, where the roring lyon was ready (if God had not preuented) to haue deuou-

deuoured him, but God in mercy cals to awake him out of the dangerous ſleepe of ſinne. Was God ignorant where man was? noe but man was ignorant where himſelfe was, for he had ſinned and knew not, but fled from God, and had runne hedlong into the pitt of deſtruction (*vndè non datur regreſſus*) had not God in mercy ſtayd him and cald him back; man was become a wilde tree therfore God the good huſband-man commeth with the ſword of his word to cutt off his topp gallant and graft in a ſien *ſcilicet*, a knowledge of his fault, that ſo hee might repent.

Secondlie, *non tam interogantis quam increpantis vox eſt*. It is by way of reprofe: for all Gods words before mans fall were commandatorie, and commendatory, *approbationis, non exprobationis*, but

man sliding God fell to chiding as in this manner : where art thou, what hast thou done? who toulde thee thou wast naked? hast thou eten the forbidden fruit? euery word as a seuerall sword to pierce their naked harts. Thus you see beloued that it is a fearfull thing to fall into the hands of the liuing God: Iudge therefore your selues that you bee not iudged of the lord, for though our sinnes be superannate, worne out of date, yet if they be vnrepented of, God will call them to mind with a witnesse, and set them in order against vs. There be foure sorts of men that get heauen, some by violence; such are they who suffer persecution for righteousnesse sake: others steale it (which is a holy theft) when by our praiers and almes done in secret, we show a liuely faith which is rewarded openly

penly; others purchaſe heauen, ſuch are they who make them friends of their vnrighteous Mammon wherby they ſhall be receiued into euerlaſting habitation; the laſt ſort are they which are drawne by threatnings or puniſhments, and this is the worſt way: for looke how the racke is to the body, to extort and wring a confeſſion out of the offender, ſo is puniſhment to the ſoule of the ſinner; for a wounded conſcience who can beare. For although God when he hath drawne the ſword, doth not throw a way the ſcabbard, as if he would neuer put it vp againe: though hee will not alway be chiding, yet if wee ſinne he will chaſtize vs with the chaſtiſements of men, hewing our harts and deuiding betweene the marrow and the bone, neuer ceaſing to puniſh vntill he hath drawen vs to re-

pentance, and how much better it is to be drawne by gentle perswasions then by the rod, iudge ye.

Thirdly, *non tam increpantis, quam commiserantis vox est*, looke how a louing father pittying rebuketh and rebuking pittieth his son gone astray: so mee thinkes I see God rebuking man, in that hee would rather harken to the serpent his enemy, then to him his louing maker: but yet he pittieth him in that hee fell not like the Angells of malicious wickednesse, but of weaknesse. God had adorned man with all the heroicke vertues of the minde as iustice and mercy and such like, but man hauing sinned, they flew from him as not deigning to liue in so foule a cage, but flew backe to heauen, from whence they came, the one pleading for, and the other against man, iustice calling to

God

God for reuenge, that seeing man had sinned against an infinite God and that with an infinite wil (as you may easily perceiue in his flying from God and that he was so farre from confessing his sinne, that he iustified himselfe, and accused God to his face as the author of his sinne in giuing him the woman) seeing therefore he had sinned soe with an infinite will, he pleads against man, that according to his offence hee might infinitely be punished: but mercy pleads for man, that seeing he hath sinned of weakneſſe, God would be pleased not to take his mercy cleane from him, but in iudgement to remember mercy wherby he might call him to repentance, and say peace to his soule. Thus God being solicited with sundry aduocates for and against man, hee calls to man to see what hee

could say for himselfe, that at least he might confesse against himselfe, and his iniquity might be forgiuen. Thus wee see *abyssus abyssum invocat*, the depth of our misery cald on the depth of Gods mercy, and the depth of his mercy cald on his wisdome & power: & so in mercy wisdome & power he hath wrought our redemption. Wee read of *David* when he heard of the death of his son *Absolon* that he dyed in his sin, he bewailed him, saying, *O Absolon, Absolon, O my sonne Absolon, would God I had died for thee my sonne, my sonne*; here was a louing wish of a feeble father, but here (me thinkes) I heare a more louing and powerfull call: O *Adam, Adam*, O my sonne *Adam*, thou shalt not dye (if thou wilt repent) but liue, for I will dye for thee my son, my sonne, for though thy sinnes make

make me to be ſpitted vppon, I will kiſſe thee with the kiſſes of my mouth; though my head be crowned with thornes, I will crowne thee with glorie; though my ſide be thruſt thorow with a ſpeare, yet will I ſhow thee the loue I beare thee at my heart; and albeit thy ſinnes crucifie mee to the death, yet if thou wilt repent, I will procure thee life. O heare this (yee ſonnes of *Adam*) to reuiue your dying and languiſhing ſpirits, for though God be iuſtly diſpleaſed with our offences, his anger endureth but the twinckling of an eye, but his mercie for euer to them that repent; hee is a iuſt God, and puniſheth to the third and fourth generation, them that with a ſtiffe necke in hatred and malice go on in ſinning againſt him; but hee is a merciſull God, that ſhewes mercie to thou-

sands in them that loue him, and endeauour to keepe his commaundements. O turne you, turne you, why will you die? turne vnto God in sorrow, and contrition, that hee may turne vnto you in pittie and compassion, and heale your wounded consciences. This briefely of these words as they haue relation to God the maker of this inquisition, wherein he discouereth his anger to sinne, and his compassion to the sinners, in that they had sinned of weakenesse: now this inquisition is to bee considered as it hath relation to our estate which is fiue fould.

First, *vbi Paradisi*, secondly *vbi tenebrarum*, thirdly, *vbi miseriæ*, fourthly, *vbi foliorum*, fiftly, *vbi gratiæ*. First, *vbi Paradisi*, what estate art thou in in Paradice? In the creation God who delighted to see

all

all his creatures good, ioyed to ſee man happie, hee ſpake the word, and they were created, but to make man, hee ſeemes himſelfe for to commaund, and cals a conſultation that nothing might bee wanting to the perfecting ſo excellent a creature; he made him natures beauty, the forme of the creation, earths ſole potentate, he infuſeth a deuine Soule into a maieſticall body: and euerie ſoyle was not fit for man to dwell in, but hee muſt haue a Paradice, a place of pleaſure, where the trembling trees bowed themſelues in obedience, offering their fruites vnto him, the ſiluer ſtreames ranne by, offering their continual ſeruice, and the maiefticall Lyon, with all other beaſtes ſubiected themſelues more willingly than to *Noah* in the Arke. *O fœlix, O nimium fœlix, bona ſi ſua noſſet, ſed hinc illæ lachryma,*

Man

Man knew not when he was happy enough, it was not enough for him to bee Gods Vicegerent here on earth, but he seekes to be a God in knowledge: thus hee that desired to be more than a man, became a worme, and no man, in respect of that he was before; for he rebelling against God, all the creatures rebeld against him; the waters were ready to ouerwhelme him, as they did the *whole World in the time of Noah*; fire was readie to come downe from heauen, *as to Sodome and Gomorra*; the earth ready to swallow them, *as Corath, Dathan, and Abiram*; beasts ready to deuoure them, as they did the children *which mocked Elisha*; and the ayre readie to infect them with pestilence as in *Dauids* time. Thus man being in this great daunger in the midst of happinesse, God calls vnto man,

Where

Where art thou? as if he ſhould ſay, how was it poſſible that thou ſhouldſt forget ſo ſoone him, that was ſo carefull of thy wel-fare? what bleſſing was there with which (through my fatherly affection) I did not endow thee; for as if too little to make the world for thee, I made thee ſole Gouernour vnder mee, and ſet thee vpon a Throne farre excelling *Salomons* in glorie, from which (by ingratitude) thou haſt caſt downe thy ſelfe; ſo that albeit I neede not aske who was I, that thou wert ſo vnmindefull of me, (for thy conſcience tells thee) yet I cannot but cry, what was man that I was ſo mindefull of him, ſeeing he ſo little regarded? ſurely, I begin to repent that euer I made thee, for by ſinne thou haſt disfranchized thy ſelfe of ſo ample a monarchy, and thruſt thy ſelfe into a dungeon.

dungeon. Beloued, if it were possible for a people to enioy a paradice on earth, we doe heere in this land, for we haue that happy Common-wealth the Psalmist speaks of, *Our wiues are like the vine, our children like oliue branches round about our tables, our oxen strong to labour, our sheepe bring foorth thousands and ten thousands in our streets: and are not wee happy, that are in such a case, yea rather blessed in that wee haue the Lord for our God:* For had not many *Moseses* beene instant in prayers for vs, we had perished (like the Israelites) with quailes in our mouths, so greeuously doe wee daily abuse the blessings of God. It is not long since the plague swept away whole households in our land, great inundations by water, and the earth denied her increase; so that many poore soules, hauing their children hanging

hanging on their tender breſts, had nothing but ſalt teares to releeue them. But (may ſome ſay) what is this to vs? Surely, a warning to teach, that vnleſſe wee repent, wee ſhall all likewiſe periſh, and bee brought from our greateſt plenty to that want, that wee ſhall deſire a cup of colde water to coole our tongues, and we ſhall not obtain it.

As this land is a modell of Paradice, ſo many (like *Adam*) are raiſed out of the duſt, to be Gods vpon earth, like *Moſes* and *Dauid, from the ſheephooke to the Scepter*: or, as *Saul, from ſeeking his fathers aſſes*: or, like the Diſciples, *of fiſher-men made fiſhers of men*: I ſpeake not this, as if all were raiſed out of the dunghill: for I know many are nobly deſcended, yet it was God which raiſed their anceſtours, and who likewiſe hath furniſhed them with

with gifts which are not hereditary: Therfore *Plato* sayd well, that God mingled the complections of Princes with gold, of their helpers with siluer, and the Commons with brasse: shewing that God furnisheth men with gifts fitting for their places: and therfore to shew all foulemouthed Papists, (who raile against the supremacy of our King) that God hath giuen him power Ecclesiasticall as temporall, hee is so furnished with knowledge of Diuinity, that many Priests, both of the Papists and Protestants, who haue beene Proficients in serious studies, may notwithstanding learne of him. Seeing therefore that God thus bestoweth his gifts, that wee haue nothing that wee haue not receiued, let them that are exalted beware of pride, for if *fælicitas superbiæ, superbia infælicitatis sit parens:* for

for *ſuperbus in ſolio eſt ſimia in tecto*, in a fit place to breake his neck: and pride is the roote of all euill, but *vita ima*, and *ſedes prima* agree not; but *verbum ſapientibus ſatis eſt*.

Secondly, *vbi tenebrarum?* in what eſtate of darkneſſe art thou? God made the Sunne to ſhine by day, and the Moone by night, and gaue his word to bee a light to their feet, and a lanthorne to their paths: but this is our condemnation, that wee loued darkneſſe better then light, and ſo gropt at noone-day, changing the eſtate of righteouſnes for the poluted garment of ſinne: And well may ſinne be called darkneſſe: Firſt, in regard of the author of it, the Prince of darkneſſe. Secondly, in that it brings vs to the darkneſſe of ignorance heere, and (if God in mercy preuent not) to that more then Ægyptian darkneſſe heere-

heereafter. Our first parents being falne into this estate, God calls vnto them, to bring them to a sight of their sinne, that so they might repent, as if hee should thus expostulate with them; Was my burthen so heauy, and the yoake I layd on you so vneasie, that you could not longer beare it, but so soone cast it off? I did not cumber you with many commands, for at that time I needed not, you could enuy none, for none more happy then your selues, there were no virgins to rauish, no widowes to defloore, or wiues to defile, no Churches to rob by sacriledge, or brethren to bee oppreſt with vsury: In fine, I gaue you but one command, *scilicet*, to forbeare the fruit of one tree, and was this command so greeuous? had you not both store of fruit, for necessity and delight? did I not in a manner

manner make my ſelfe poore, to your ſtore? ſee then how vngratefull thou art, and *ingratum modo dixerim omnia*, this fowle beaſt *Ingratitude* hath made a breach for all other ſinnes: Firſt, Beloued; our bodies are not ſo ſubiect to diſeaſes, as our ſoules to ſinnes, pride is the ſoules tympany, enuy the worme that gnaweth at the heart, wrath a pleuriſie which will not be appeaſed without bloud, luſt is the ſoules feauour: nay, whereas the body hath reſpit from ſickneſſe, the ſoule none from ſinne, and all ſickneſſes haue their ſymptomes: yet wee ſo ignorant of ſinne, that who knowes how oft hee offends; yea, many are ſo filthie, that you may trace them as a fox by his ſent, yet they haue no feeling, *oderunt peccare boni virtutis amore*, as *Seneca* would not ſinne, leſt he ſhould de-

file so noble substance as the soule. And I read of *Anselmus*, that hee was wont to say, that if hee should see all punishments without sinne on one hand, and sinne without punishments on the other, hee would imbrace punishments, and forsake sinne: Surely, it was a most Christian-like resolution; for what wise man hauing a many Iewells in the raine, would not couer them with his cloake (though he be well drenched with the raine, or beaten with haile himselfe) to keepe them from rusting: and doe wee not see that sin is as a putrified flie to precious oyntment, or as rust and canker to the soule? for if thy soule be adorned with vertue, as great ones with iewels, one foule sinne raigning, takes away the lustre & beauty of them. How many men see we daily of good aspects, excellent gifts,

gifts, and comely perſonages, who by pride, ſelfe-conceiptedneſſe, drunkenneſſe, or ſuch like vice, ouerthrow and ſtaine all their other gifts, thus hatefull is ſinne of it ſelfe: But Sinne and Puniſhments are twinnes, Sinne as the elder may feaſt it ſelfe within, but Puniſhment lieth at the doore, Idleneſſe attended with the Scuruy, Drunkenneſſe with the Dropſie, Pride with Lunacy, and our firſt Parents affected knowledge with our ignorance, which how great a puniſhment it is, I appeale to any ingenious nature: who cannot, but to his endleſſe greefe finde, that when he hath turned ſtrength into weaknes, marrow into drineſſe, and his colour into paleneſſe, by watchings and continued ſtudies, at length hee attaineth *hoc vnum ſcire*, that he ſeeth no more then a priſoner at a creuice

in a dungeon, *scilicet*, that there is a Sunne which once enlightned him, which though hee cannot now enioy, yet hee hopeth one day againe to be comforted with the cleere shining beames thereof. But whither doth mine ignorance lead mee? I had almost forgot that the punishment of sinne was reserued for the next place: but seeing that I am entred into this subiect, I hope I shall not digresse in touching this part, so farre as it expresseth the miserable estate of sinne: examine therefore, and you shall see what a sympathy there is betweene the punishment of God appoynted for sinne, and the estate of sinne: For first, the earth (for sin) brings forth thornes, briers, and thistles; so our hearts being become earthly, bring forth the briers of sin, and not the wholesome fruit of righteousnesse, as you may

may ſee in children and fooles, who will ſooner learne to cry bald-pate, then to ſing *Hoſanna*; and well may ſinne bee compared to thornes, in that it hath the ſame power to teare the conſcience, as the other doth the garment. Secondly, as for ſin, in ſweat wee eat our bread; ſo in ſwear we eat the ſtolne waters and bread of iniquity. Doth not the enuious man more vex his wretched ſoule at the proſperity of the righteous; then hee doth his righteous ſoule, at the ſinnes of the wicked? Doth not the wrathfull man take more paines to execute his fury, then the patient man to put vp an iniury? I read of one, that being deſirous to goe to Olympus, and being diſcouraged with the tediouſnes of the iourney, hee was counſelled by his friend, to goe ſo farre euery day that way, as hee vſed to

walke for his recreation, and at laſt he ſhould ariue at his iournies end: So, if there be any (as I feare there be many) that would willingly goe to heauen, but that they ſee *a Lyon in the way, and a Lyoneſſe in the path*; I aſſure you (that if you would as much fight againſt and greeue your ſpirituall aduerſaries, as you doe the good ſpirit of God, which ſealeth your redemption) you ſhould at laſt ariue at the hauen of bliſſe: for ſo painefull are the wayes of wickednesſe, that that is moſt true of the ſinner, which is ſayd of the woman, that in ſorrow hee ſhall bring forth: Thirdly; as the woman ſhall haue a deſire to her huſband, and hee ſhall haue the rule of her: euen ſo wee, to bee wedded to our fleſhly bodies (for skin for skin and all that a man hath, he will giue for his life) yet hath our fleſh rule

ouer

ouer vs, ſo that *Paul* himſelfe could not but confeſſe, that *hee had a law in his members, contrary to the law of God*; For our ſpirits are like to a bird tied to a mill-ſtone, they may houer vp in heauenly cogitations; but ſoone againe are pulled downe with the maſſe of our fleſhly corruption, as you may ſee in *Peter, who was ready in ſpirit with his maſter to die, but preſently hee did him fearefully denie*: In a word, our corrupt nature is ſo filled with the worme-wood and gall of the bitterneſſe of ſinne, that *Nitimur in vetita cupimuſq; negata*, the very forbidding of an euill is enough to make vs deſire it; yea, with the ſpider, we ſucke out poyſon from the beſt flowers; from learning we gather pride; from courage, raſhnes; from liberality, prodigality; yea, ſo are we naturally delighted in ſin,

that we delight to see others sinne: not vnlike him, that standing on the shoare, or rather being tossed with the waues at sea, should delight to see another drowned before his eyes: for

Solamen miseris socios habuisse doloris
Sed miserum,——————

Like to him that ioyes to see his neighbours house fired, whereas he hath more cause to weepe, fearing that his will be the next. If this will not suffice to conuince thee from corruption, from thine own mouth I will condemne thee; for why hast thou consented with the body of this land, to make so many necessary penall statutes? it were cynicall to thinke to this end they were made, that great theeues might hang little ones; and it is the common folly, to compare them to spiders webs, wherin little flies are intangled, and great

great ones breake thorow: for daily experience confuteth this errour. But if thou wilt looke into thine owne boſome, thou ſhould ſoone finde out the cauſe, *ſcilicet*, thy naturall corruption, for we are all naturally Atheiſts, ready to ſin againſt God, the ſtate, and nature. Hence proceede theſe heauen-threatning blaſphemies, Church-deuouring ſacriledges, vnmercifull extortions, and ſuch like ſinnes flowing from a corrupt fountaine: for though with *Hazael*, we thinke we could not commit ſuch euills, vnleſſe we were doggs; yet ſo dogged we are, that wee make no bones of them.

Hence let vs learne, not to delight in the falls of our brethren, but to pity them, ſaying with that good Father, *Ille hodiè, ego cras*, hee hath falne to day, I may fall to morrow. *Vſe.*

Secondly,

Secondly, let him that ſtandeth, take heede hee fall not, for you ſee wee ſtand on ſlippery places: ſee how *Eſau* hated *Iacob*, for getting from him his birth-right, how much more ſhould wee hate ſinne, which impouerisht all our anceſtours. Thirdly, if at any time we doe ſin, let vs comfort our ſelues in this, that *wee haue an aduocate to the Father, Chriſt Ieſus the righteous, hee is the propitiation for all our ſinnes*, for as the high Prieſt preſented the names of the twelue Tribes on his breſt-plate, ſo Chriſt the names of his Elect. So that, albeit with *Ioſeph*, our garments bee rent by the temptation of our Miſtreſſe and *Dalilah*, our fleſh; and our body alſo caſt after into the dungeon of the graue, yet (at laſt) ſhal we be brought forth to a Kingdom moſt glorious. Sweet Ieſus bee to vs a Ieſus, let thy pati-

ence

ence answer for our wrath; let thy mercy, for our vncharitableneſſe; and thy righteouſneſſe, for our ſin.

Thirdly, *vbi miſeriæ?* what eſtate of miſery art in? as if he ſhould ſay, haſt thou ſo ſoone forgot that I forbad thee the eating of the tree of knowledge, *ſub pœna*, which (like the Law of the Medes & Perſians) cannot bee reuoked. O miſerable man, euill is thy eſtate, and better had it beene thou hadſt neuer been, if thou wilt not now hearken vnto me, for in iudgement I will remember mercy, and *the ſeede of the woman ſhall bruize the Serpents head:* whereby, if thou wilt repent, thou ſhalt bee freed from the ſecond death. See therfore thine own miſery, & by theſe ſymptomes and ſhadowes of the other, learne to ſhun that great and intolerable paine; for hauing eaten the ſtolne bread of ſinne,

sinne, thou must now haue sower sawce. The Poets doe faine of *Prometheus*, that hee stole fire from heauen; whence *noua febrium terris incubuit cohors*: By *Prometheus* is meant *Adam*, by fire his affected knowledge, for as fire enlighteneth, heateth, and kindleth, so his knowledge enlightned him to nakednesse, heated him to blushed for shame, a Gods wrath against him (like vnmercifull fire) i it brought them from th happines to the extreame I may compare vs sinner who was not onely tormente botches, but his friends were mi rable comforters, and euery mes senger brought tydings of woe: this is our estate, our soules and bodies are defiled with the leprosie of sin, our breath stincks with the surphur therof,

therof, our eares are deafe in hearing Gods word, our eyes bleared with ignorance, and our mouthes dumb to ſpeake of Gods praiſe: Thus wee hauing metamorphoſed our ſelues, we haue made God, of a louing father, an angry Iudge, our [illegible] conſcience muſtreth vp ac- [illegible]houghts to torment vs, and [illegible]mforts that are ſent vnto [illegible] with ſorrow: ſo that I [illegible]mpare vs ſinners to a [illegible]ho while he is plotting [illegible]ainſt the ſtate, hath his [illegible]ken from him by one, [illegible]d by another, and caſt in- [illegible]geon, and by his own guil- [illegible] being condemned, euery day expects the executioner: So wee, while either plotting the hurt of our brother, or how to ſinne againſt our God, if wee would but looke vpon our ſelues, might ſee that our weapons

ſinne, thou muſt now haue ſower ſawce. The Poets doe faine of *Prometheus*, that hee ſtole fire from heauen; whence *noua febrium terris incubuit cohors*: By *Prometheus* is meant *Adam*, by fire his affected knowledge, for as fire enlightneth, heateth, and kindleth, ſo his knowledge enlightned him to ſee his nakednesſe, heated him, that hee bluſhed for ſhame, and kindled Gods wrath againſt him: So that (like vnmercifull fire) in a moment it brought them from the height of happines to the extreameſt miſery. I may compare vs ſinners to *Iob*, who was not onely tormented with botches, but his friends were miſerable comforters, and euery meſſenger brought tydings of woe: this is our eſtate, our ſoules and bodies are defiled with the leproſie of ſin, our breath ſtincks with the ſurphur therof,

therof, our eares are deafe in hearing Gods word, our eyes bleared with ignorance, and our mouthes dumb to ſpeake of Gods praiſe: Thus wee hauing metamorphoſed our ſelues, we haue made God, of a louing father, an angry Iudge, our owne conſcience muſtreth vp accuſing thoughts to torment vs, and the beſt comforts that are ſent vnto vs, are mixt with ſorrow: ſo that I may well compare vs ſinners to a Traytour, who while he is plotting miſcheefe againſt the ſtate, hath his weapons taken from him by one, and arreſted by another, and caſt into a dungeon, and by his own guiltines being condemned, euery day expects the executioner: So wee, while either plotting the hurt of our brother, or how to ſinne againſt our God, if wee would but looke vpon our ſelues, might ſee that our weapons

weapons are taken away: for whereas God hath giuen to other creatures, weapons to defend and oppose; as to the Horse, the hoofe; the Bull, the horne; the Boare, a tuske; and the Lyon, the paw; man onely is naked, and yet he will not forbeare to plot mischeefe, which while hee is brewing, peraduenture a bryer catcheth holde of him, and teares him, as if content with nought but his bloud, and if they had tongues to speake, they would say, that God (in wrath) hath sent them armed with so many prickes, as sundry bills and staues, to arrest vs of treason, for sinning against God. But alas, our affected knowledge hath cast such a mist of ignorance before our eyes, that wee cannot see our misery, like foolish prisoners that know the Iudge is at hand, the witnesses ready, the

bill

bill of inditement drawne, the executioner appoynted, and the place of torment certaine, yet doe they arme themselues to outface their misery: So we haue God our Iudge at hand, our consciences a hundred witnesses, the Diuell ready to torment, and all records sundry bills of indictment, to shew that we are vnthankfull to God, murtherers of our neighbours, enemies to our owne soules, and iniurious to nature: So that *Imminet mors, iudicium, infernus, & omnia horrenda, & quasi nihil ad nos, ridemus, ludimus, peccata peccatis adijcimus.* But as they when death approacheth, quake and tremble: so doe wee, *O mors, quàm amara memoria tua homini habenti solatium in hac vita?* O death, how bitter is the remembrance of thee to a man whose comfort depends on this life? For though

though thy estate is not like the Marchants, which hangs by cables, or rather in regard of his manifold dangers, by a twined thred; nor like the Vsurers, which is sure so long as the common Law lasts, if the debtour prooue not Bankrupt: but suppose thou wert like the rich man in the Gospell, that thou hadst not little but much goods, and that in possession, which is eleuen poynts of the Law, thou hast got it thou carest not how, and thou wilt bee sure to keepe it, let others haue watry eyes for wanting of it, yet thou wilt laugh in enioying of it, and so thou mayst haue goods, thou carest not for God: Imagin thou wert thus like the rich man, and wentst on as comically, what good would these goods doe thee, seeing thou must end tragically? for though he had gathered his crop, enlarged his barnes,

barnes, ſung a *Requiem* to his ſoule, yet had he a turbulent cataſtrophe, hearing this dolefull ditty; *O foole, this night ſhall thy ſoule be taken from thee:* Thus you ſee our wiſdome is but fooliſhneſſe with God, for God walks oppoſite to the greateſt man, if a great ſinner. Thus am I brought into the large ſea of miſery: but if I ſhould ſearch into euery creeke and arme thereof, my life would not ſuffice, I will onely carry you from the land of ſecurity, and point vnto you the principall creeks, that ſo you might bee ſea-ſicke, and bee the more healthfull euer after: but ſeeing teares are the beſt Oratours to expreſſe miſery; while you ſaile along, bewaile your ſinnes, which are the cauſe of this your miſerie in all ages and eſtates. As in our infancy wee come crawling into the world, and had wee ſo

much vnderſtanding to ſee it, wee might perceiue our mothers halfe dead by giuing vs life, and had wee not the help of others, the houre of our birth would end our life; in our youth correction (which is as neceſſary as food) is a burthen and intolerable yoake: after, like vntamed heifers ſubiect to diſordered paſſions; in olde age loathſome to our ſelues and others: *theſe are the dayes wherein there is no pleaſure*, and as all ages, ſo all eſtates miſerable; if rich, full of care, feare, and greefe; if of meane eſtate, ſubiect to diſcontent; and if poore, God help; for thou canſt looke for little of vnmercifull man. Beſides, the raw humours of the forbidden fruit are ſo vndigeſted, that notwithſtanding all the help of nature and art, there are ſundry diſeaſes, which like vnto furies, deſtroy vs, before wee can

can finde a remedy, ſome gnaw at the throat, others dart at the heart, others weigh downe the kidneyes, and racke the whole body: How many haue loſt their liues with fetching in of Indian druggs? And others in ſearching out of the vertue of them? And notwithſtanding their care and paine, we get that in a moment, which cannot be clawd off in our liues. Beſides theſe diſeaſes, all the creatures conſpire againſt vs, for like to *Actæons* doggs, ſeeing vs metamorphoſed, they furiouſly purſue vs, & as if this were not miſerie enough, wee wadge warre one againſt another, ſo that man who was created a milde and louing creature is by ſinne become *lupus, imò dæmon*, for there is not the like diſparitie betweene any creatures of the ſame *ſpecies*, as betweene man and man, as you may

see by our artilleries, roaring cannons, swords, guns, and pistolls; for notwithstanding God hath blest our land with a peaceable King, that delights not in shedding of bloud; yet twentythousand pounds yeerely doth not suffice to strengthen our land against our enemies; and, as if it were not misery enough to haue enemies abroad, wee are enemies to our selues, our flesh fighting against the spirit, and which is more strange, our flesh fighting against it selfe: witnesse those iarres at bed, and discontents at boord, between man and wife: And, which is so vnnaturall a thing, as you shall not finde it amongst the bruitish beasts: many men lay violent hands vpon themselues, like bad tenants, so farre from paying of their rent, that they pull downe their Landlords houses, and as to the body,

so

ſo are not miſeries wanting to the ſoule, as ſundry paſſions; for by choler we attempt that which after deſtroyes vs, or brings perpetuall repentance: melancholy affrights vs ſleeping, and torments vs waking; mirth incenſeth vs to luſt; loue is accompanied with iealouſie, hope with feare, and our ioy ends in ſorrow, teaching vs that our hearts being made for God alone, no earthly thing can content them, while they returne to God, from whom by ſin they are gone aſtray. The Iſraelites before they came to the wilderneſſe of Sine, taſted of the bitter waters, leſt they ſhould be delighted in building of tabernacles there, and hinder their iourney to the promiſed land: ſo wee much more (while wee walke in this wilderneſſe of ſinne) muſt eat with ſweat, leſt we neglect the manna for

our ſoules. To this end wee haue ſundry afflictions, as ſo many little deaths to fit vs for eternall life: If yee therefore ſeeke happineſſe, yee doe well; for thereunto yee are created: but ye muſt ſeeke it where it is to bee found, for *reſurrexit non eſt hic*, heere in the midſt of life you are in death; heere you muſt ſuffer with Chriſt, that after you may raigne with him; heere beare the croſſe, that after yee may ſit on the throne: thus like wiſe mariners, if wee ſit at the end of the ſhip, wee may guide it to the hauen of bliſſe. Let vs therefore with the Doue, hauing a long time houered, & found no reſt in this deluge, let vs (I ſay) returne to the Arke of the Church, where wee may haue reſt for our ſoules, following this example wee haue before our eyes, which (mee thinkes) is a fit Commentary vpon this

this Text, as wee may ſee by expoſtulating with this our ſifter, before wee take our laſt farewell of her: Firſt, wert thou not happily deſcended of the ſame root, from whence ſprung that honourable Branch, to whom the whole land ſhall ſtand for euer obliged, for his painefull and profitable expoſitions of our common lawes? hath not God bleſt thee with three huſbands, by one of the which thou hadſt iſſue, M^r. *Mingy* Counſellor of the Law, in whom thou liueſt now, being dead? and now in thine olde age (though thou bee ſilent) the pariſh where thou didſt liue will witneſſe that thou hadſt no churliſh *Nabal*: But what meanes this ſtill ſilence? Hearke, hearke, me thinkes I heare her ſay, *Fui quod es, eris quod ſum*, I haue beene as able to ſpeake as you, but now death hath ſealed vp

my lips, but this is my comfort, that I did die daily, and as I often read of the Martyrs, so I goe reioycing to my graue, *Non enim Deus deseruit*, but hath made death a bridge for mee to passe ouer to a better life. Let vs therefore bewaile our owne misery in losing of her, for this congregation hath lost a principall member to accompany at prayer, hearing the Word and receiuing the Sacraments, the poore (which are many) hath lost money for their purses, meat for their bellies, & cloths for their backs: & I my selfe, all the encouragement I had in this place in the worke of my ministry: but whom wee haue lost, I am assured that the heauens haue found, and wee by following her good examples, may goe to her, she cannot come to vs.

Fourthly, *vbi foliorum?* what e-

state

ſtate art thou vnder the figg-leaues. You may read of a widow, which deſiring to ſee better, had her eyes cloſed vp by a cunning Phyſician, who then ſtole away her treaſure, which her eyes being open miſſing, complained that ſhee ſaw worſe then euer: This was the eſtate of our firſt parents, for they had made a propoſition, that it was better to hearken to Sathan, then God; that ſo they might ſee better, whereas indeede they ſaw themſelues in a worſe eſtate, and therefore ſought to the figg-leaues for couers: God therefore ſeeing the euill euent makes an *Aſſumpſit*, by queſtioning with them, that ſo they might conclude againſt themſelues, that they were auerted, and therefore might labour to be conuerted, as if in effect hee ſhould thus ſay, Alas ſilly man, who hath blinded thee, or rather

ther bewitched thee, that thou thinkest to couer thy nakednesse by figleaues from my all-seeing eye? or whither flyest thou so fast from me, who am thy shield, thy buckler, thy defence, thy shepheard, thy God, thy father? O whither canst thou flie from my presence, *If thou climbest to the heauens, there is my throne; if thou takest the wings of the morning, and flyest to the furthermost part of the earth, there is my foot-stoole; if thou diuest into the depth of the sea, there is my power; or if thou runnest headlong into hell, there shall I meet thee with my iudgement*: So that if thou wouldst flie, thou couldst not; or if thou wert able to flie, it would not help thee, *O hide not thy sinne, for in this thou canst not prosper; but acknowledge it, so shalt thou haue mercy, for with mee is plenteous redemption.* Beloued, wee haue all sinned

ſinned with our firſt parents, none but Chriſt the immaculate Lamb can ſay, *Who can rebuke me of ſinne? Let vs therefore acknowledge our ſinnes, and God is faithfull and iuſt to forgiue them*, as if hee ſayd, if thou hide thy ſinnes God is faithful to puniſh them; but if thou confeſſe them, hee will forgiue them. O yee that are in the ſame eſtate of iniquity, beware of hiding your ſinnes, which is done two wayes: Firſt, by extennating them: Secondly, by couering of them. 1. By extenuating, eſteeming of drunkenneſſe, as good fellowſhip; and wantonneſſe, but a tricke of youth; and pride, cleanlineſſe; couetouſneſſe, good huſbandry; ignorance, innocency; giddineſſe, zeale; fury, manhood; oppreſſion, the making of the moſt of ones owne; and vſury, a lawfull gaine: Thus Sathan takes

takes on him the shape of an Angell of light, and lest sinne should appeare in his likenesse, he cloths this fox in a sheeps skin. And so setting such a varnish on sinne, that it seemeth so pleasing, that wee can bee content to be trumpets of our own shame, with *Absolon committing filthinesse in the sight of the Sunne*. Secondly, wee hide sinne by couering of it: First, by attributing it to the euilnesse of the times: Such are like to *Harpastes* a blinde woman, who would not beleeue shee was blinde, but that all places were darke; so they, that the world is bad, and all are sinners, as they are: whereas, as much difference betweene the sinnes of others and theirs, as betweene light and darknesse; for the righteous cannot sin with that full consent, delight, and continuall practise, as they doe.

Others

Others ſay of ſin, as *Peter* of Chriſt, *non noui*, for indeede they are as free from it, as the ſea of water: others with *Dauid* and *Iuda* can condemne ſinne in their deereſt friends, but not in themſelues: others (like *Thamar*) muffle themſelues, as if none ſaw them; or with *Gehezi*, ſay they walk not the paths of iniquity: but the ſpirit of the Lord is preſent euery where, vncouering and diſcloſing the ſecrets of all hearts: to this end hath hee placed the conſcience in the midſt of the ſoule, as the Iudge of our actions, and hath giuen it a voyce to purſue vs, that therein God may bee iuſtified. I deny not but that there are ſleeping and cauterized conſciences which are ſeared, but they ſhall bee awaked: and (like a dogge) they will flie at the throat, and we ſhall ſay vnto them, as *Ahab* to

to the Prophet, *Hast thou found me, ô mine enemy? agree therefore with this aduersary in the way*, for why should our tongues be loth to confesse that which our faces and other members acknowledge? For if thou beest accused of that particular euill thou neuer didst commit, the bloud comes into thy face, acknowledging thou hast the root of sinne, and so wedded vnto it, that there is no euill so great, but thou art prone to commit: and if any euill befall vs, wee strike our brests, as if there lay the cause, and if the punishment be great, wee teare our haire and massacre our flesh, as if wee would bee reuenged of our selues. Thus nature forceth vs to confesse in action, and shall not the word of God wring out a confession from our hearts? I haue read a fable which I will insert, to commend vnto you the morall:

morall: the fable is, That one being at confeſſion, the Diuell intruded himſelfe, and being asked to what end he came; he anſwered, to make reſtitution. (I wiſh Vſurers, Extortioners, Church-robbers, and ſuch like, would learne of their beloued Schoole-maſter this leſſon) But what would hee reſtore? Shame, which hauing before ſtolne away, to make him ſhameleſſe in ſinning, hee had now brought againe, to make him aſhamed to confeſſe. O let not Sathan ſo delude, let vs bee aſhamed to ſinne, in that God hath forbidden it; but not to acknowledge our ſins, for God hath commanded it.

To conclude, the firſt degree of righteouſneſſe is, not to ſinne; the ſecond, to acknowledge and forſake our ſinnes: wherefore, as by telling our dreame, it is a ſure ſigne we

wee are awaked: So a sorrowfull confession, that we are awaked out of the sleepe of sinne: Seeing therfore the night is past, let vs (by confession) assure our consciences, that wee haue put away the deedes of darknesse; which mercy God grant to euery one.

Lastly, *vbi gratia*; see what need thou hast of grace; for euill is thy estate, and requires mercy, yet is not thy cause so bad, that thou shouldest despaire; for as in thee there is store of iniquity, so in mee there is much mercy, thy sinnes being a fit obiect for declaration of my mercy; for I will send my Son, the seede of the woman, to bruize the Serpents head. When the Prophers seruants helse of iron was falne into the water, *Elizeus* tooke a peece of wood, and threw it in, and caused the iron to swim aboue water,

1 Kin. 6.

water, ſo that his man reſtored it to the owner, we are like iron, hardned in our ſinnes; but Chriſt (by the power of his death on the croſſe) hath raiſed vs from the whirlepoole of deſtruction, and holds vs vp by his grace, that after we haue ſwum a while in this ſea of miſery, wee may render our ſoules into the hands of God our right owner. Thus mercy hath life (as I may ſay) by our death in ſinne, ſinne being precedent in vs, the act of mercy followes after, for by ſinne came grace, and becauſe of ſinners God ſhall be called mercifull; for in this Gods goodneſſe ſhall bee praiſed, in that hee is mercifull to vs, who haue not the ſubſtance of good workes; for the heauens needed not Gods mercy, becauſe in them there is no miſery: but the earth needed it, in that it is polured with

Rom. 6.

2 Eſdr. 8. 31. 36.

Auguſt. in Pſal. 32.

mans sinne, and how much more doth our estate require it, who are a lump of sinne? but where the sin of man abounded, there Gods mercy much more abounded; for all things worke for the best to them which loue God, *Etiam peccata Domine* (as *Augustine* sweetly) for by sinne wee see our infirmities, which brings humility; for thereby wee are exalted to perfect rest and endlesse peace. Thus by grace are wee saued; for without it wee are wholly deficient, and that onely is sufficient for vs, both to moone vs to serue God (for God hath sent his *Tit.* *spirit to worke grace in our hearts, teaching vs to deny all vngodlinesse and worldly lusts, to walke righteously and soberly in this present world*) And likewise, that soly mooueth God to *Fulgentius.* salue vs: so that, *Datur ex gratia non solùm iustificatis vita beata, sed glorificatis is*

ficat is vita æterna. The first you may see in *Peter*, who was *vas gratiæ*; for when, as by lamentable experience, hee had found that hee had not strength sufficient in himselfe, to keepe him from denying his Lord, & Master, but presuming that hee was strong enough to encounter the whole world, he found himselfe too weake to withstand a silly Damosell, by this hee learnt wholly to deny himselfe and his owne strength; for being thrice asked after, If hee loued Christ, hee answered, thou knowest, as (if he should say) I haue no power, but that is giuen from thee, and how long it will bee continued, it is best knowen to thee, and thou no sooner takes this grace from me, but I fall from thee, so that in me there is neither strength nor knowledge of louing thee. O yee that boast so

much of your succession from *Peter*, if you bee his successours, make it knowen by doing his workes, *scilicet*, by denying your owne merits, and establishing Gods grace; trust not to your owne strength, for (like a broken reede) it is already run into your flesh, as you may see (by your great polutions) which haue been in your holiest places; but rely wholly on Gods grace, for *sufficit gratia*, like the widowes oile, lasting all the time of the famin, euen so long as we hunger & thirst after righteousnesse, vntill wee shall bee satisfied in glory; for although such is our frailty, we are vnable to serue God, yet hath grace wrought a will in vs, and God for Christs sake accepts our wills and endeauours, supplyeth our spirituall wants, and pardoneth our defects, *Omnia igitur mandata adimplentur cum quic-*

quid

quid non fit ignoſcitur: for our righteouſneſſe conſiſts of remiſſion of ſinnes, not perfection of vertues, that man onely being bleſſed, to *whom the Lord imputeth no ſinne, for if God entreth into iudgement, no fleſh ſhall be iuſtified; all the righteouſnes of man being as a ſtained cloth:* So that our good works cannot be iuſtified before God for their worth: how far are thoſe works then, from making ſatisfaction for our ſins, which are not of God required, but ſerched out of our owne braine (as hearing of maſſes, going on pilgrimage, wearing haire-cloth, making of vowes, whipping themſelues, with ſuch like, *opera ſupererogationis*, ſuperfluous workes, which God neuer commanded: and therefore are falſe coyne, deſeruing death for minting it, and ſhall neuer be taken for payment of Gods all-ſeeing eye)

for wee are dead in *Adam*, so that our best thoughts are meere mischeefe and malice against God, and when we haue done all we can, wee are vnprofitable seruants. All our imaginations & thoughts are continually euill, wee are dead in sinne, and can doe no good, no not thinke a good thought, so that *Augustine* saith well, *Non libertate gratiam, sed gratia libertatem:* & *Bernard*, *Natura volentes, gratia benè volentes*, by nature wee may will, but it is grace whereby wee haue power to will good, a good thought is *gratia infusa*, a good word *gratia effusa*, and a good act *gratia diffusa*. For without faith in Christ, it is impossible to please God, all which cannot be denied, vnlesse they deny the Scriptures as hereticall, and directly against their holy Church, deseruing to be burnt for hereticks, for contradicting

Gal.2 10. 1 Cor.8. 46.

Gen.6.5. Eph.2 1. Ioh.15.5. 2 Cor.3.

August. de gra: cap. 8

Rom. 3.9. Luk.17.10

tradicting their Seruice and Masse-bookes: But (poore soules) rather then they will lose their whole interest in *Peter*, they will imitate him in his infirmity, by trusting to their owne strength, and so like him, they with cursing & banning, with bell, booke, and candle-sticke, deny their Lord and Sauiour, as scorning to be beholding to him, for his righteousnesse, as the Doctors of Louain teach, *That God may not impute righteousnesse to any thorow faith, vnlesse he be righteous of himselfe:* And the counsell of Trent hath concluded, *That whosoeuer will defend, that the vngodly are iustified by faith only, and that for the obtaining of Gods mercy, workes are not needfull; let him bee accursed, and whosoeuer will maintain that all sinnes (after baptisme) committed, should be forgiuen; or, at lest, may be forgiuen only thorow faith, and*

Concil. Tri dent. sect can. de Iust

Conc. Trid de bap. can 10.

power of baptism, let him be accursed; whereby you may perceiue that baptisme doth not purge & cleanse the spouse, that she might be without spot or wrinckle (as Saint *Paul* teacheth) For after baptisme wee haue a dangerous sea to swim thorow, And therefore (say they) we must haue the tree of penance, wherby we may swim as lustily (as with a paire of hoggs bladders) and this tree (they say) consists of three branches; shrift, contrition, and satisfaction; and therefore some of the Romish Champions haue written, that Christ hath satisfied for original sin, *scilicet*, fed vs when we could not fly, but now our feathers are full-growen, wee must fly and helpe our selues: but the mother, the holy Church, stands more on her owne worth, and will not be in Gods debt, but wil cleere the score, and

it.3.5.
h.5.26.

omish
ee-hiue.

and that ſhe may ſtop Gods mouth that hee ſhall haue no cauſe to ſay, that ſhe is beholding to him for his grace, ſhee will ſatisfie in part for originall ſinne, ſaying, *Although the merits of Chriſt are the moſt ſpeciall deſert, thorow which Gods mercy, and the way vnto the Kingdome of heauen is granted vnto vs, yet this notwithſtanding is in no wiſe to bee reckoned, for the onely whole and full ſatisfaction:* And therefore for the ſatisfying for originall ſinne, they adioyned the merits of the Sacrament of Baptiſme, which giue vnto men mercy, *ex opere operato*, and to ſay all in a word, that wee muſt ſatisfie for all ſinnes, and ſtand in no neede of grace. For they magnifie our pure Naturals, as able to performe good workes congruouſly meritorious; ſaying, that *Voluntas eſt abſolutè & ſimpliciter actiua*: but thus doing, they

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they doe not imitate him, which threw away his cloake to goe to Christ; but the childe *Samuel*, who being called of God, ranne to *Eli*. But their manifold fals are sufficient to confute them, and there is no more to be sayd, but all are debtors to God, and stand in neede both of supporting and directing grace; for heere wee are ignorant trauellers, and want a guide to vs, *Nudos nos in fide prima gratia genuit, & in assumptione nudos eadem saluabit*; *I* (saith Christ) *am the light of the world, hee that followes mee shall not walke in darkenesse, but shall haue the light of life*: So that wee sitting in darkenesse, hee comes like a good friend to enlighten vs; *Verily, if any keepe my word, hee shall not see death.* Now what is it to keepe his word, but to beleeue the word of his Gospell? In a word, what is the whole word,

ohn.8.12.

ohn.8.51. 47.

word, but *tuba gratiæ*, a trumpet of grace, ſounding in our eares this ſweet ditty; that, as by one *Adam* all die, ſo by Chriſt all are reſtored to life, *O miſerable man* (ſaith *Paul*) *who ſhall deliuer me from this body of death*: Thankes be to God thorow Chriſt, as if he ſhould ſay, why ſtand I ſtaring on mine owne vnworthineſſe, ſeeing it is Chriſts merit, which muſt giue entrance vnto the preſence of God, *Qualecunq; ſit ergo peccatum*, of what high nature ſoeuer therefore thy ſinne bee (if thou wilt repent) God will pardon it. Beware therefore, that by deſperation, thou ſhut not his hands, adde not this to thy former ſinne, but forſake thy euill way, and returne vnto the Lord, and hee will haue mercy on thee, for hee is *multus ad ignoſcendum*, very ready to forgiue: comfort then thy ſelfe with this in thy ſtrongeſt

Rom. 7. 2.

Eſa. 65. 7.

strongest temptation, oppose against Sathan Christ who is stronger; and against our weakenesse, his grace; against our sinne, his righteousnesse; against death, his resurrection, who is the first fruits of the resurrection; and against hels torture, heauens glory: Let vs wholly distrust in our selues, and trust in him; for he is our Preist, Sacrifice, Light, Sauiour, Reconciliation, Propitiation, Oblation, Sanctification, Iustification, and Glorification: O Lamb of God, that takest away the sinnes of the world, haue mercy vpon vs; and so guide vs heere with thy grace, that wee may dwell with thee for euer in glory. Amen.

FINIS.